June 26
1941

Millennial Star

A Granite Shaft Pierces the Sky

Vol. 103, No. 26 Thursday, June 26, 1941

AUXILIARY ISSUE

POETRY

NOT UNDERSTOOD

Not understood. We move along asunder.
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life? And then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by.
Till virtues often seem to us trangressions;
And thus men rise and fall, and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge:
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show.
Are disregarded; with self-satisfaction
We judge our neighbours, and they often go—
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroys long years of friendship, and estrange us.
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly where they cannot see;
O God! that men would draw a little nearer
To one another; they'd be nearer Thee—
And understood.

—Thomas Bracken.

THOUGHT FOR THE WEEK:

They did not apprehend that hypocrisy might be, not the deliberate desire to deceive, but merely a failure to live up to an ideal

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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The light of the body is in the eye; if therefore thine eye be single to the glory of God, thy whole body shall be full of light.
—Matthew 6: 22.

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THIS WEEK'S COVER

NINETY-SEVEN years ago on June 27th the first Prophet of the new dispensation was brutally murdered in cold blood by assassins. Centuries ago another man sealed His testimony with His blood and through it came propitiation for man. For the sake of truth many have suffered the death of a martyr, and many will say, "Here was but another fanatic," who suffered the misfortune of death for some fantastic notion. Nearly a million souls the world over are ready and willing to testify to the prophetic calling of this great man of God, and today hundreds of people visit this spot and its surroundings to view the place where much of his work was accomplished.

Religion In Action

By Elder Hugh B. Brown

Former President of the British Mission

Elder Hugh B. Brown

IN the sixth chapter of Micah we read: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my trangression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Much of the criticism of the churches is summarized by Professor Rauschenbusch in the following paragraph: "Religion in the past has spent a large proportion of its force in doings that were apart from the real business of life; on sacrificing, on endless prayers, on travelling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows."

Since its organization, the Church of Jesus Christ of Latter-day Saints has carried on a campaign of constructive criticism of existing conditions, ever seeing what IS in the light of what ought to be. Its standards of personal and social living are erected upon the foundation of revealed truth concerning the purposes of life and man's relationship to Deity. Its whole organization is harnessed to the task of bringing about an ideal social order based upon economic, social, ethical and spiritual values, comprehended in the gospel of Jesus Christ and designated by Him "the Kingdom of God."

PUT AWAY EVIL

In the Old Testament one finds many challenging arraignments of social behaviour and severe indictments of those who relied upon their observance of forms and ceremonies to gain favour with God. The prophet Samuel asked, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" And he answers, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Isaiah in his first chapter makes the same appeal: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts ;and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations;

incense is an abomination unto me; . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. . . . Woe unto them that call evil good and good evil."

The Church has maintained its vitality and justified its claim to prophetic leadership by coming to grips with the fundamental issues of personal and social living. Its activities are in the arena where spiritual ideals clash with the forces which would limit or frustrate human values. From its point of view, standards and institutions are means for the realization of ends. These ends have always to do with persons. Individuals are valued higher than traditional beliefs, formulas and rituals. When Jesus was criticised for infraction of laws and precedents regarding the Sabbath, He replied that the Sabbath was made for man and not man for the Sabbath.

CARRIES GOSPEL

Through its Priesthood quorums, the Church is operating its Welfare Programme, preparing to help meet the economic problems which the signs of the times indicate will follow the present international crisis. Through its Relief Societies it is playing the role of Good Saaritan in many of the nations, and its missionary system carries the Gospel of material and spiritual salvation to the world.

While the priests of His day were insisting upon conformity to the law of Moses, Jesus was concerned with individuals and social institutions, with human and spiritual values, with the more abundant life and with a reconstructed social order. A new way of life for men meant more to Him than ancient laws and authoritative precedents. He asked men to submit His doctrines to the test of experience: "If any man will do his will he shall know."

Christ's arraignment of the scribes and Pharisees was a direct and trenchant criticism of the spiritless letter of the law. He instructed His followers to be law abiding and to respect the authorities, but He always stressed the need of personal righteousness. Note His words as recorded in the 23rd Chapter of Matthew: "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not. . . . Woe unto you scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven against men . . . ye make clean the outside of the cup and the platter, but within they are full of extortion and excess."

CHIDES PROFESSORS

That the sincerity and effectiveness of one's religion may not be judged sole by meticulous observance of some favoured requirement of the law is evidenced by His chiding of the professors of His day. "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought you to have done and not to leave the other undone."

His emphasis was ever upon the kind of life the individual lived and his relations with his fellows, rather than upon their regularity in making sacrificial offerings. He pointed out that man's standing with God could not be improved at the altar if his human relations were not right. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift."

In His Sermon on the Mount, He drew attention many times to the sharp contrast between the "eye for an eye" rule of ancient Israel and the kind of life contemplated in His gospel. How familiar and impressive are His oft repeated words: "Ye have heard that it has been said by them of old . . . but I say unto you . . ." And in each case He called for a higher ethical standard of conduct than the old law required.

SPIRIT PENETRATES

In His first appearance in this dispensation Jesus renewed His indictment of all professors of religion who relied upon tradition, dogmas, ceremonies and lip service to effect their salvation: "They draw near to me with their lips, but their hearts are far from me . . . they have a form of godliness but they deny the power thereof." After this denunciation of existing conditions He raised again His standard of values and called for a complete reconstruction, a new way of life.

The gospel teaches us to see the life of man as a whole, to view it in the light of eternity and in that light to criticize its values. The gospel spirit penetrates through form and pretence and reveals to the person that IS, the kind of person he might become; reveals to the society we HAVE, the kind of society we might have.

Jesus saw all people in the light of their possibilities and with His revelation of themselves they were stirred to greater effort and better living. He revealed to the woman in the street that which was fine in her, while other men saw only the obvious. He saw the better self in an outraged father welcoming his repenting, prodigal son in whom he still believed. He gave hope to the thief on the cross when any but He would have had no hope. He carried active, practical religion, the gospel of help, to the top of Calvary, and from the cross taught men to conquer fear. After Easter morn, the resurrected Lord met Peter, John, Thomas and others of His followers at the sea of Tiberius where He instructed these fishermen how to catch fish and then prepared and served them a meal. They recognized their Master because He was still serving even though all power has been given Him in heaven and in earth.

MUST HAVE FAITH

We must have faith if we would be truly religious, for without it there would be no incentive for action. Faith in God as our Father, the Creator of all that is, inspires faith in ourselves as His children. Faith in the immortality of the soul

inspires faith that the scheme of things, the plan of life, is broader than the valley of mortality and will continue and be consummated in eternity. Such faith is needed to produce the kind of courage necessary to meet the present clash between the forces of good and evil. Conviction, if it is to endure, must be converted into action.

The gospel plan calls for man's co-operation with God in His avowed purpose to bring to pass the immortality and eternal life of man. "Heaven itself waits upon human effort." The gospel is designed to help us meet and solve the problems of life and calls for active participation in its activities. "Heaven is not gained by a single bound, but we build the ladders by which we rise." It requires every man to make an honest effort to gain economic independence; it condemns idleness, selfishness and greed and calls for active co-operation which is a fruit of His doctrine—love thy neighbour. If we would have citizenship in His kingdom, we must minister to those who are less fortunate than we. One rule of adoption is that the applicant shall have fed the hungry, clothed the naked, visited the sick and imprisoned, and cared for the strangers among us. In this kingdom all must be naturalized by conformity, for there are no natural born subjects.

ACTIVE RELIGION

Active religion deals not with one department of human activities and values alone, but sees life as immortal, filled with spiritual purpose and good will. It is not just a creed or a profession; it leads to an evaluation of all life's experiences. Piety must include goodness, faith must involve justice, and worship grows out of brotherly kindness. The religious man cannot be a social isolationist. If he follows the Master he will seek contact with his fellows through all the avenues by which life may be approached. He must keep abreast with the times, else his religion will become static. The good life which he seeks will cease to be good if it ceases to grow. If one keeps aloof from the practical affairs of life and does not have proper social contacts, he becomes mystic, loses contact with reality and lacks that charity which comes from a sympathetic understanding of human problems.

Through active religion men get faith, insight, hope, conviction by which they may gain that spiritual ascendency which is the mark of the true Christian, whose faith is evidenced by service and who "being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

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Owing to lack of space in this issue, the second part of the Article "If Christ Came to America" will be held over until next week.—EDITOR.

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NOTTINGHAM DISTRICT CONFERENCE SCHEDULED

NOTTINGHAM District Conference will be convened in the Corn Exchange Hall, Thurland St., Nottingham, on Sunday next, June 29th. Sessions will be held at 11.0 a.m., 2.30 p.m., and 5.30 p.m. President A. K. Anastasiou will be in attendance, with other members of the Mission Office staff.

Family Relations In The Bible

By Calvin T. Ryan

THREE of the most beautiful stories of children recorded in the Bible centre around happy homes with God-loving fathers and mothers: first, we think of Moses; then, of John the Baptist; and above all, of Mary and her child, Jesus.

Not much is said of children in the Bible, for it was not yet the "age of the child." We know very little about the childhood of either John or Jesus. We know that John's parents were strict religionists, and that they used no wine or strong drink. Of Jesus we are told that He "grew and waxed strong in spirit, filled with wisdom." As the years passed, Jesus "increased in wisdom and stature, and in favour with God and man."

For such development to take place, we must conclude that home surroundings were congenial. Family relations must have been no problem to Joseph and Mary or to Zacharias and Elizabeth.

Both John and Jesus grew up in typical Jewish homes, where the father was dominant. Each one was doubtless taught according to the rigid Jewish custom. There religious instruction took first place. But learning and occupation was also essential. Every Hebrew boy learned a trade, usually that of his father.

Society is much different now from what it was in the time of these two families. Boys are not always taught a trade. Often there is no work for the growing boy to do. Sometimes he knows very little about what his father does. The family is not the strong unit it was two thousand years ago.

With the advent of adult education, and the increased interest in the life of the child, family relations have become a problem for wide study and discussion. There are many books whose authors strive to explain the happy family. Many of these writers have removed all the sentiment attached to home and family. They say they study the family objectively. They discuss sex with freedom, and tell parents how to give sex education to their children.

Unfortunately very few of these writers turn to the Bible or to the Christian principles for their bases. Sex has come to be thought of lightly. The commandment against adultery is not denied; it is often simply ignored. The command that Jesus gave concerning marriage is likewise ignored, and while broken marriages are not condoned, they are not condemned so fully as they should be.

Findings of the experts are valuable. Studies made by these specialists should be utilized in our further understanding of the happy family, and in our promotion of happy parent-child relations. But we should be on our guard against explaining away sin in terms of gland secretions, and using faulty home conditions as excuse for violations of God's laws. If the family is a divine institution, then we need divine guidance in making it a success.

(Continued on page 410)

Belfast And Dublin Conference Reports

Held separately on June 1st and June 8th, respectively.

THE Belfast Conference convened on Sunday, June 1st, with first session at 11.30 a.m., Elder Samuel Hislop, Second Counsellor in the Irish District Presidency conducting the meeting. After preliminary exercises and Sacrament, the time was given to the bearing of Testimonies. Some very inspiring Testimonies were borne by the majority of the people present at that session. Members reported miraculous escapes from death and danger during the enemy attack upon the city. One young lady, a non-member of the Church, bore a most eloquent Testimony of the divinity of this Church and the Restoration of the Gospel, and with tears in her eyes and emotion in her voice she touched everyone's heart. She fervently hoped that soon she will be able to enter the Church through the waters of baptism. The Mission President, A. K. Anastasiou, bore his own Testimony, and related a number of faith promoting inidents in his own life and in the lives of other Saints.

The second session convened at 2.30 p.m. After the opening exercises the meeting was again conducted by Elder S. Hislop, who spoke briefly upon the District Problems and encouraged the Saints to faithfulness and diligence. Owing to the prevailing war conditions and the difficulty of travel, the Saints of Dublin could not attend the Conference and local members were denied the privilege of attending on account of evacuation from town. The session was concluded by a discussion between the Mission President and the Priesthood and the Sisters of the Branch, when timely and valuable instructions were given on how to keep faith, receive protection and blessings, and stand united and faithful in the Church and escape the hand of the enemy and the bad consequences of unfaithfulness and disobedience to the Laws and Ordinances of the Gospel.

The final session convened at 6.0 p.m., conducted by Elder S. Hislop, who opened the session with the remark that we had come not only to listen to the President of the Mission, who, regardless of many obstacles and difficulties, was able to be present with them for the first time, but to commune with God, and partake of His spirit that He may pour out through His servants to whom they had gathered to listen. Intermediate hymns and a sacred trio rendered by Ann and Ena Bannatyne and Dinah Fergusson comprised the music of the Conference. The final address was given by the Mission President on the theme of the Conference, "The Fulness of Times." The spirit of the Lord was poured out in rich abundance. The meeting was inspirational and everyone felt to rejoice in the testimony of the Gospel and in the promises of the future life, and the blessings which will come in the final redemption. Thirty-three people were present at the final session.

During the week President Anastasiou remained in Belfast and visited every home of the members who had suffered in the air raids. Some of these visits were indeed memorable. The Saints have endured a great deal of suffering, but every one of them was faithful and true to the Gospel, and encouraged to remain faithful unto the end.

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Dublin District Conference convened on Sunday, June 8th, with the morning session at 11.0 a.m., which was presented in the form of a Sunday School. President A. K. Anastasiou took as his subject the Mission of the Lord in the Meridian of Time to save the lost sheep of the House of Israel, to fulfil His part of the promise of Abraham, and compared the Restoration of the Church of Jesus Christ of Latter-day Saints by gathering in the first instance the lost sheep of the House of Israel who today stand as guiding lights and pillars of faith and wisdom in guarding the Church and the Government of God here upon the earth. The Dublin Saints, eighteen in number, present at the meeting, manifested the spirit of humility and diligence and great attention in the fervency and great sincerity with which the hymns were sung. Although blessed with material comforts and advantages, this Branch manifested a great desire to labour and to serve the Lord to the best of their ability.

The morning session was followed by a meeting of the Mission President with the Sisters of the Relief Society, who reported full activity among the sisters and fine contributions and donations for the comfort of the poor. Dublin Relief Society for years have sent a great deal of money to the Mission Office for re-distribution among similar organisations in need.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 26, 1941

EDITORIAL

Strike A Balance

FREQUENTLY we ourselves quote, and hear quoted: "I have been to other churches besides my own, the Latter-day Saints, but I do not feel the same spirit there as I do in my own." This statement is applied not only to sacred services, but to socials and dances, etc., sponsored by our own and other church organisations. By this is meant that we do not gain the same amount of spiritual uplift as we do by attendance at Latter-day Saint services, or that we do not obtain that impression of warm friendliness elsewhere that we do in our own meetings. Latter-day Saints do endeavour, very definitely, to make each other, and friends unknown to them, feel "at home" because, no doubt, of their firm rooted belief that we are all "God's Chill'un," as stated in the black man's spiritual.

Apart from these two reasons for that difference in atmosphere, there is another most important point to be remembered. There is opporunity for all in the Latter-day Saints' faith to be active in its promulgation. Confucius, it is said, evolved his philosophy after much self-deprivation and self-examination, and then decided to help some other soul as much as he had himself. Thus he took a friend aside and revealed to him the essence of better living as contrived by himself. The friend became convinced by the sincerity in the heart of the young man and stated his conviction, upon which Confucius said, "If you believe it to be true and efficacious, go and convince some other soul." The new convert did so, and brought him to the teacher, who repeated the statement, and so from that beginning sprang the vast following of Confucianism.

One who is satisfied with the power for good that the Church holds, and that it can be utilised by all, must, of necessity, feel that his obvious duty is to go and convince some other soul of the great truth and power in his possession. Often one finds it extremely difficult to make people realise the true happiness one can gain from attendance at Church meetings, and in many cases, due to the past experience of some person, who, in being present at some service has felt that absence of being a part of the service, the would-be converter fails to get the friend to come to meeting.

It is here that the Auxiliary organisations of the Church play a very important part. The Gospel of Jesus Christ, res-

tored to Earth again, provides, we understand, for the temporal and spiritual welfare of a being from the day he enters this earth life until the ageing of his body precludes his animating spirit having any further effect. By an inspired blending of groups, the old are made to feel at home with active youth, and youth are gently and firmly reminded that they owe much to experience gained through age. In other words, there is a place for all between the ages of nine and ninety.

In the Sunday School, children from a very early age are taught lessons from the Bible exemplary of problems that they will come into contact with as they advance and grow to become youths and girls and men and women. Here is the theological school of the Church.

To help us to appreciate the amount of practical good that we can do in life; the happiness that we can bring to souls and the solace and relief we can offer the sufferer, there is the Relief Society, wherein the woman learns the sweetness of service to fellowmen, and where she can imbibe those essential things that will help her to be fit for wifehood and motherhood.

To supply organised recreational activity to the Latter-day Saint individual, to help them form ideas in connection with cultural pursuits, to help the young men and women develop themselves physically there is the Mutual Improvement Association. What a fine sound that name has! To improve oneself is the aim of every normal person, but to teach people to improve themselves in the spirit of mutuality, the best that is in us reciprocally given and received, is indeed ennobling and essentially Christian in doctrine.

Latter-day Saint man and woman, if you feel that this Gospel is the vitalising spark of your existence, go and tell some other soul! If you are greeted with that common rebuff, "I am not interested in religion," then show them through the channels of the Auxiliary organisations that living every day is religion, and that attendance at Church once weekly is but external, and not always a sincere way of identifying oneself with Christian precepts.

The Gospel of Christ to be efficacious must be a part of your life, it must be a part of your enjoyment, as well as your sobriety, and it is our duty to disillusion the mind of the person who thinks that the solemn avowal of allegiance to the Saviour at regular intervals will suffice to ensure complete happiness and freedom from the ills of the world. Happiness comes from within, and can only be engendered by the individual's attitude towards life. If he objects mournfully that he is a creature of circumstance, and can do nothing about it, then he will remain mournfull, but if he shows with the brightness of the eye and keenness of the mind that is his to develop, that he is prepared for any emergency, then men will look at him and say: "There walks a man who is Happy!" And when they remark upon your attitude of confidence, your opportunity has come to inform them that your Gospel does not teach you to be sanctimonious, but to LIVE a balanced existence.

—J. P. H.

M.I.A. work was discussed and it was decided to organise a combined M.I.A. to function under the auspices of the younger Sisters and Brethren in the form of a home night. Social entertainment, soiree, local representatives of art, music, politics, etc., to contribute to the programme of this organisation. Eventually it was agreed to carry out the full M.I.A. programme.

At 6.0 p.m. a Priesthood Meeting was convened, attended by Priesthood holders old and young, all on time, and the time was advantageous to spend in discussing the problems of the Branch and doctrinal points.

The final session convened at 7.0 p.m., with the attendance of about thirty people, including two investigators, and was conducted by Brother A. Fred Horlacher, the Branch President, who welcomed the congregation and the Authorities. After the preliminary exercises, he called upon President C. F. Steele to be the first speaker. His remarks consisted of the introduction of the Mission President on the occasion of his first visit to the Branch, and before addressing the congregation President A. K. Anastasiou was asked to render a solo, "In The Garden." The theme was again the "Fulness of Times." The spirit of the Lord was manifested in a very marked degree, and everyone rejoiced for having come to the Conference. Sister Elsie Stele, a sufferer for many years from a complaint which has baffled the best physicians in the medical profession, some form of disease which is affecting the use of her left leg, was administered to by all the Melchizedek Priesthood in attendance, and in the course of the sealing of the anointment was promised that she would get better.

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On his return journey home, President A. K. Anastasiou stopped in Belfast on Monday evening to attend a special social and to meet with the members and friends. Nearly forty people came to the meeting. Before the meeting was closed, President A. K. Anastasiou convened a special meeting of the members, and after half an hour's deliberation was able to set apart six Home Missionaries to labour in the Belfast Branch, and two short term full time Missionaries to be sent into the Mission Field.

—A. K. A.

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FAMILY RELATIONS IN THE BIBLE

(Continued from page 406)

Among the findings of these experts, we discover that parents have more influence in shaping the character of children than any other single factor. That must have been true with the parents of John and Jesus. We do not find children becoming religious through the study of books as such, or through command. We find them becoming religious through example. Here the parents play the dominant role. Parents are more effective in their teaching than professional teachers. No one can replace the parents in giving character and moral and religious attitudes to children.

Next to parents in influence come the child's associates. It does matter with whom my child and yours plays, for his playmates will do much toward shaping his attitudes and responses.

Home environment—size and convenience of the house—what is in it—all these play their part, but not such a strong one as the parents' attitudes.

When parents are entrusted with children, they owe those children a chance to develop strength, mentally, physically, and spiritually, with well-rounded personalities. Worried parents make worried children. Nagging parents interfere with the personality development of their children. Can you visualize Joseph nagging Mary? Or Zacharias nagging Elizabeth? It is unthinkable.

AUXILIARY SECTION

THE PAGES FOLLOWING ARE DEVOTED TO INSTRUCTIONS AND MESSAGES FROM THE HEADS OF AUXILIARY WORK IN THE CHURCH IN GREAT BRITAIN.

THE MISSION PRESIDENCY FEEL THAT THE WIDE CIRCULATION OF THE "STAR" WILL ENSURE THAT THIS MATERIAL WILL BE MORE READILY AVAILABLE FOR USE IN THIS FORM THAN BY THE DISTRIBUTION OF BULLETINS, AND STRONGLY ADVISE THAT EVERY AUXILIARY WORKER OBTAINS A COPY OF THE "STAR." IN FUTURE THESE NOTICES AND PROGRAMMES WILL BE PRINTED REGULARLY IN THE ISSUE FOR THE SECOND WEEK OF THE MONTH, SO FOR INFORMATION REGARDING AUXILIARY WORK HENCEFORTH:—

WATCH THE "STAR"

PRIESTHOOD

Under Direction of Mission Presidency

Message to the Priesthood in the Branches of the Mission.

PRIESTHOOD implies leadership. Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honour to the great dignity of their calling and office as ministers and representatives of the Most High.

"Men who wish to retain their standing before God in the Holy Priesthood, must have the spirit of prophecy and be qualified to administer life and salvation to the people: and if they cannot do it to the world, they must do it at home, in their families, in their shops and in the streets, that their hearts may be inspired with words of life at their firesides, in teaching the Gospel to their children and to their neighbours, as much so as when they are speaking to their brethren from the stand."—President Lorenzo Snow.

The Mission Presidency urge every man in the Priesthood to spend at least two hours on week days in the service of the Church, visiting inactive members, attending auxiliary meetings and assisting the Home Missionaries, who are being organized in every Branch of the Mission, in the discharge of their sacred duties.

"O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."—Doctrine and Covenants 4: 2.

—PRESIDENT A. K. ANASTASIOU.

BRANCH TEACHERS

Our branches are sorely in need of Teachers. Our members must be visited and taught the Gospel. Their faith must be built up, their testimonies strengthened and their covenants renewed with the Lord.

Every male member ordained in the offices of Aaronic and Melchizedek Priesthood is called upon to magnify his calling by going out at least one evening a week as teacher.

"And I give unto you a commandment that ye shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand.

"And as all have not faith, seek ye diligently and teach one another words of wisdom."—Doctrine and Covenants 88: 77, 78, 118.

SUGGESTIONS FOR BRANCH TEACHERS

In keeping with the duties assigned to teachers by revelation, it is very essential, when making a call, to ask each member of the family in the spirit of humility with tact and great prudence:

1. Are you in harmony—
   a. With one another in the home?
   b. With your neighbours and associates?
   c. With Branch, District and Mission Authorities of the Church?
2. Are you attending to secret and family prayers?
3. Are you keeping the Sabbath Day Holy?

RELIEF SOCIETY

President - - - - - - Sister Marie W. Anastasiou
First Counsellor - - - - - - Sister Helen E. Poole
Second Counsellor - - - - Sister Maud B. Hawkes
Secretary - - - - - - - - - Sister Miriam Mann

GREETINGS to the Sisters of the British Mission Relief Societies, from the Relief Society Board.

We are glad to receive tidings from the various Branches of the Mission and to know of the good which the Sisters are doing. We rejoice with them in the knowledge of these good works, knowing that the Lord will bless them an hundredfold for all which they are able to do in the world.

Dear Sisters, be faithful and diligent in this, the most important of woman's work. Measure out love abundantly in your homes and families and to those whose lives are starved for lack of understanding and affection. By a kind word or action, by a smile, a word of encouragement or cheer to those who need it, you may constantly scatter sunshine in your pathway, and smooth the ups and downs and rough cobbles of the way of life. In your Relief Society work, do not forget the reason for which our organisation was instituted. Do not just be content to attend the meetings each week and pay small donations, but remember the words of James:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Often, especially in times like these, you all get countless opportunities to manifest your love for the Gospel and for the people, by giving of your service and sympathy and love to those who are less fortunate than you are, who have not the same blessings and privileges which you possess. This personal touch which you can give is of great value, greater than you think, and cannot be measured in terms of money. We all have something which we can give to others. What are you prepared to give NOW?

God bless you all.

GENEALOGY

Supervisor: Elder James R. Cunningham

District Presidents.

QUITE a lot of favourable publicity can be given this Genealogical work by a well arranged display of Books of Remembrance, Pedigree Charts, etc.

The District Conference furnishes a good opportunity for such a display. If the books are attractively arranged on a table, which should be situated in a prominent place, with a member delegated to be in attendance, a great deal of interest can be stimulated in the work.

Books and Pamphlets for selling can be had on application to the Mission Bookstore.

It can generally be arranged to have a member of the District Committee give a talk on this work of Salvation for the Dead.

Branch Committees should be given time to report on the progress of organization in their Branch.

—MISSION GENEALOGICAL SUPERVISOR.

SUNDAY SCHOOL

Superintendent - - - - Elder James R. Cunningham
First Assistant - - - - - - Elder W. O. Chipping
Second Assistant - - - - Sister Winifred A. Osborn

JULY, 1941.

PRELUDE:

The first four bars of Song Number 278. "Deseret Sunday School Songs," slow tempo.

SACRAMENT GEM:

"Deseret Sunday School Songs," Number 28, Stanza 3.

Help us, O God, to realize
The great atoning sacrifice;
The gift of Thy Beloved Son,
The Prince of Life, the Holy One.

POSTLUDE:

Last four bars in the same hymn.

To Sunday School Superintendents:

This outline of the Prelude, Sacrament Gem, and Postlude will appear in the "Star" in time to be used by the Sunday Schools. Compliance with this outline will develop reverence during the Sacrament service.

—MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Acting Supervisors: Elder James P. Hill and Sister Madeline E. Hill

CALENDAR FOR M.I.A. SUMMER INSTITUTE

July 5.	Speech Training.	August 2.	Speech Training.
12.	Speech Training.	9.	Set Dance Night.
19.	Speech Training.	16.	Speech Training.
26.	Pioneer Anniversary.	23.	Speech Training.
		30.	Canvass Night.

NOTES.

YOU will notice from the above that all nights from the first in July to the last in August are provided for. This includes three special nights, viz.:

During the week ending July 26th. it is suggested that you hold a social or some function to commemorate the entrance of the Pioneers into Salt Lake Valley (actual date July 24th). A ramble might be organised to some favourite spot where all could be seated and tales of the Pioneer days told, followed by a Camp Fire Sing Song. (Remember that black-out is not until a very late hour and there is ample time during these long evenings to travel and return quite comfortably any reasonable distance.) The book, "The Exiles," by Alfred Osmond, obtainable from the Mission Bookstore, tells the story of the great trek in verse, and is exceedingly well written and selections from it could be very well used on this occasion.

During the week ending August 9th, we have suggested that you hold a "Set Dance Night" meaning that you arrange to learn, and participate in, some of the old fashioned set dances, such as: The Lancers, the Quadrille, Virginia Reel, and the more modern Park Parade and Bomber Parade. The older members will be able to teach the younger members the old dances, and the young members will be able to teach the older members the modern set dances.

During the last week in August we suggest a "Canvass" Night. This is a most important and necessary evening, and we should like every regular member of the M.I.A. to turn out in force and under the direction of their Leaders to arrange to visit as many of the Branch members as possible,

with the view to securing their assent TO COME TO MUTUAL. Put every effort forth to make this a real success and thus insure a good attendance at the opening of the Mutual season in September.

A series of six lessons on Public Speaking has been designed for the other six evenings and will be published in the "Millennial Star" each week, commencing with this issue. It is felt that there is a definite need for all of us to learn how to address an audience and we are sure that many who may be contemplating Missions will be glad to accept this opportunity to MUTUALLY IMPROVE themselves in the art of speaking.

It is recommended that Preliminary exercises consisting the usual hymn and invocation and the repeating of the slogan be supplemented with 10 or 15 minutes singing practice, during which time new M.I.A. Songs can be learnt. (We are expecting a fresh consignment of M.I.A. Song Books in shortly.) The lesson period should then occupy 40 minutes approximately, and following the close of the meeting at this point, a constructive recreational half hour could be spent in practising for dancing and play production.

Success to you all. Remember M.I.A. for ever. WATCH THE "STAR" for your speech lessons.

M.I.A. CONJOINT PROGRAMME FOR SUNDAY, JULY 6th, 1941

Theme: SACRAMENT

Preliminary Music.
Hymn—Optional.
Invocation.
Announcements.
Scripture Reading—Luke, Chapter 22, Verses 7 to 20.
Talk—Significance of The Ancient Sacrifice.
Talk—The origin of the Sacrament.
Hymn—Sweet Hour of Prayer.
Talk—Meaning and Effect of The Holy Sacrament.
Closing Hymn—Optional.
Benediction.

PUBLIC ADDRESS

THY SPEECH BETRAYETH THEE"

Lesson One

THE GIFT OF SPEECH

PUBLIC SPEAKING IS MERELY EXPANDED CONVERSATION

What It Does For The Individual:

1. It develops personality.
2. It brings to the speaker information.
3. It trains him to think and think clearly.
4. It gives him poise and dignity—prestige.
5. It gives power and authority.
6. It increases his vocabulary.
7. It develops leadership.
8. It causes him to study and analyze his fellowmen.

1. "Personality is that magnetic outward expression of the inner life which radiates courage, courtesy, intelligence, understanding and love. It attracts people by producing a pleasing effect and is the product of the development of the positive qualities; it makes one a leader instead of a follower." One's personality may be felt through his ability to express himself. The voice is the human organ—thoughts, actions, life, the character, destiny—all may be revealed by the organ of the inner soul.

2. "We must care before we can know and know before we can speak." The speech is hollow and lacks the music of sincerity if not built upon the secure foundation of intelligent information. "To be informed one should think, read, observe, and converse. Knowledge obtained becomes a personal possession which enriches the life of the individual here and on into the eternities. A speaker discussing any serious theme undertakes to inform, advise and interest his hearers. Let him then not declaim empty sounding words drawn from shallow information, but rather let him emulate the advice of Emerson who from the fulness of his experience as a speaker

wrote, "Know your fact—hug it." The well informed person becomes a human magnet and operates as a necessity in his own circle.

3. "He trained his mind to carry him and he travelled like a spirit." Great minds have purposes, others have wishes. "The think tank is like a gas tank, it won't take you anywhere if it's empty." Through clear and intelligent thinking do we make our cultural advancement. It is by way of our mental faculties that we obtain our knowledge. One's ability to think in a straight line, to organize the thoughts that may force themselves into the mind shows strength of mental control. When one acquires the ability to think intelligently it can well be termed "mental refreshment."

4. To appear before an audience makes one wish to appear at his best. He is sincere in his desire to please. Sincerity should cause one to be able to throw off all artificial tendencies and be quite himself. Poise comes because one it at ease and comfortable. Poice comes also from repeated contacts with human beings. Dignity is acquired through one's realization that certain things are expected of him. He tries to live up to certain demands of those before whom he will appear. Prestige is a form of reputation. One's reputation as a good speaker makes a place for him in his own community or even in the world about him.

5. When one is asked to give a speech it is because someone who has the authority to do so has asked him. And also because he can do the thing well and with power because he will be well prepared. Preparation is power. Authority arises from the fact that one knows what he is talking about and has been given the authority to voice his opinion to a certain group. When Christ was talking to the multitude and delivering to them His divine message, one man drew another to one side and said to him, "He speaks as one having authority." He did have authority because he knew of what he was speaking and had been sent by the authority to deliver His message.

6. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. How forcible are right words: but what doth your arguing reprove, which is as Wind? My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly." This represents Job's wisdom. Words are for one to give to another that which he feels inside. How do we give to each other? Because of a limited vocabulary one is many times unable to make another understand, to make his listeners react with interest and sympathetic response to what he is trying to say. "The dictionary is like a clear blue sky with numerous twinkling stars gleaming." One should study his dictionary and ever have it at hand.

7. Leadership is the need of the world today. The power of speech gives opportunities for leadership. A tendency of the masses is to follow. People seem ever ready to get behind a person who can convincingly tell them where to go and what to do. In fact, they seek such leadership.

8. A speech involves man-to-man contact and it behooves a speaker to think of the other man. Some speakers, like some conversationalists, are "unloaders." They speak to relieve themselves. not to interest or persuade their hearers. For a writer, a knowledge of his subject may be enough, although that is doubtful, but for a speaker there must be added a knowledge of the wants, ideas, ambitions, and prejudices of the people to whom he talks.

Discussion:

For what purely personal reason should one seek to speak well?

Why does he owe it to others to speak well?

When may one be said to speak well? to speak effectively? to be cultured in speech?

From what source does clearness arise?

What are some of the chief characteristics of effective speech? of culture in speech?

Do you believe the statement that the leaders in any community are the public speakers?

Of what specific value to a mother and father is the power to speak well? to a salesman? to a lawyer? to a doctor? to a student? to a son or daughter? to a teacher? to everyone in making social contacts and business contacts?

Note to Class Leaders: As a conclusion to this discussion, have read before the class by a good reader Paul's defence before Agrippa, Acts 26.

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